An Authentic Shia Method of Prayer for Shia Youth according to the orders of Masoomeen (as)

Kashaful Salat

Including the beliefs of Shia

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Translation Dedicated
In Memory of
Our Late Grandfather
&
Late Uncle

We would like to request
all momineen to please
recite Al Fatiha for them.

Inna illahi wa inna illahi rajeoon

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In Honor of

This book is written in the honor of Hz Aun (as) and Hz Muhammad (as) ibn Abdullah ibn Hz Jafar Tayyar (as). While helping Imam (as), They were such a perfect example for our youth not only of today but from now until the day of judgment. It is Their example our youth will follow after the reappearance of Imam Zamana (ajf). When Imam (as) will announce the call for assistance, our children will also say “Labaik” to Imam (ajf) the same way as the elders will.

Dedication

I dedicate this book to my beloved niece, Hinnah Ali, who is eagerly awaiting the publication of this book.

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Kalima

I testify there is no god other than Allah. He is unique in His oneness. I testify Muhammad (saw) is the slave and messenger of Allah. I testify Moula Ali (as) is the master of all momineen, imam of all muttaqeen, and wali of Allah, successor of RasoolAllah (saw), and there is no separation between Them.

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Ya Ali (as) Madad

So our children do not become accused, it is necessary for us to remove this misconception. When momineen meet each other, they say “Ya Ali (as) Madad”. The other momin will reply “Peer Moula Ali (as) Madad”. Munafiqeen intensely hate this. They say we have changed the way of greeting in Islam. I advise the youth whenever anyone objects to this to tell them “assalamu alaikum” and “Ya Ali (as) Madad” are not two different things. They are the same. In other words, “Ya Ali (as) Madad” is an easy translation of “Assalamu Alaikum”. The only difference is while others say it silently, we say it openly. For this reason, munafiqeen become jealous. We should remember ‘salam’ is the name of Allah. A vast majority of Muslims recite “Ya Salam” on a regular basis. My Moula Ali (as) is the name of Allah. The meaning of “Assalamu Alaikum” is may you be in the protection of Moula Ali (as). People hate to hear the name of my Moula (as). This is why they hate hearing “Ya Ali (as) Madad”. They should always remember protection comes through Moula Ali (as) who is the helper of all creation.

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Important for Every Home

Bismillah al Rahman al Raheem

Ya Ali (as) Madad

So far I have written books for elders, friends, adults, and women. Their encouragement always renews my energy and enthusiasm. This is the first time I am writing for the youth of my nation. It was a very difficult task, but my friends pressured me in such a way that I had to do as they wished. It is a very difficult task to teach children about. One must teach them in such a way they understand the true beliefs, but at the same time, they do not feel any burden upon their minds. I relied on my Moula (as) who is the helper of the whole universe. My real purpose is to make the youth become accustomed to thinking deeply upon the matters of religion. So when they become adults, they will have enough understanding of their religion that no one will be able to make them deviate from the true path. I have no doubt my Moula (as) will help me, and I will be successful in my purpose.

Basically it is the responsibility of parents to teach their children, but in these fast paced times, men are busy in their jobs and women are busy in the home. They do not have enough time to fulfill their most important responsibility. The result of this is they have left the teaching of their children up to the worldly schools and the maulvis (religious scholars). Now the maulvis have begun to teach the children a “shortened version” of beliefs, and the parents have no objections to this. When the child becomes older, the result of the education gained while under the tutelage of these maulvis becomes apparent. That is the time when the parents start to worry, but the time for teaching their children has passed. Children born in the houses of momineen sometimes disobey or even turn against Ahlul Bayt (as).

The parents are responsible for this. All of the parents must remember on the day of judgment Allah will ask them regarding their children.

In this situation I am forced to write such a book which tells the youth about the true beliefs. Once they fully understand, it will make their foundation strong. When they get older, they will continue their journey towards gaining knowledge and marifat (recognition).

This will keep them firmly on the right path, and also they will become the source of forgiveness for their parents. It is very important to tell them from birth that they are born only in the obedience of Masoomeen (as) not some mujtihid (scholar). If they want to find the solution to any issue, they will find it in the words of Masoomeen (as) not in the fatwas of so called scholars.

Namaz (Prayer)

Prayer is a way for recognizing one's religion. In reality prayer is the most beautiful way to express one's belief, but it should not be without marifat (recognition). He must understand not only what he is doing but why he is doing it. This is the basic mistake which every parent makes. They teach their children the method of prayer. Then they think they have fulfilled their duties, and their child has become a namazi (one who prays). This makes their children have a tendency towards blind following. If he has this tendency towards worshiping blindly, then throughout his life he will become more and more deviated from the right path. His relationship with his beliefs will become weaker and weaker. Until such a time will come, when he completely rebels against the beliefs he has been taught. He believes these apparent acts of worship will take him into the jannah (paradise). During this time, shaitan starts to teach him about these beliefs. He becomes a follower of shaitan. He becomes joyous because he feels he now has a guarantee of jannah because of his worship of Allah.

In reality he is worshiping shaitan.

A famous poet, Josh, said:

When someone reads namaz without marifat,

This is a deviation from shaitan

Look around yourself and see how many people have signs of sajda (prostrations) on their foreheads. They only talk about prayer and always keep themselves in wudhu (ablution), but you can see they are the fiercest enemies of Ahlul Bayt (as) in their words and actions. They consider the azadari of Imam Hussain (as) as if it was an ordinary everyday occurrence. They openly insult Ahlul Bayt (as). If you say one word against their so called scholars, there are some who will not hesitate in killing you.

This is a result of the wrong teachings they learned in childhood. They were taught the method of namaz (prayer), but no one explained to them what the true meaning of namaz is. This is why, in our book, we have divided the explanation of namaz into three parts.

1. Order of Prayer
2. Method of Prayer
3. Description of Prayer

This book was written with intense sincerity and love. Please do not consider this book to be just an ordinary work. It is the duty of every momin to make sure this book is available in every Shia home. It is a necessity for every home and will save the upcoming generations from becoming astray.

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We did not mention the references in our book. If you wish to see the references, then kindly read our book **"Kashaful Ahkam"**.

Rabbana taqqabul minna innaka anta asameeh ul aleem

The true beliefs of Shia religion

Who is Shia?

If someone claims to be a scientist but does not know what science is or if someone claims to be a cricketer but has no knowledge of cricket, then no one will accept either of them, as a scientist or cricketer. Likewise, if someone claims to be a Shia but has no knowledge of what a Shia is, then that person can never be a Shia. The whole world will consider him ignorant. It is compulsory on anyone who claims to be a Shia to be aware of the reality of the word “Shia”. It is compulsory for him to know the truth of the Shia religion, beliefs, methods of worship, and those things which not only include one in the Shia religion but also those things which will exclude one from the religion. In short a person cannot be a real Shia simply by labeling themselves as a Shia, or because they happened to be born in a Shia family. No one can be Shia unless they have full knowledge regarding the Shia religion.

There are two kinds of religion, religion by birth and religion by option. In religion by birth, the person has no choice. He is completely dependent upon the family in which he was born into.

This type of religion is totally worthless. This is only a label which is automatically placed upon him. It has no effect upon his personality. In our society, a vast majority of people belong to this type of religion. To Allah, their value is not more than the animals who wander here and there in the jungles. The true religion is religion by option. Whatever religion one selects, he must have solid proofs regarding his choice. This only becomes possible after he has studied the religion intensely and gained all of the knowledge regarding its tenets.

Description of Shia

If you look in the dictionary, you will find many different meanings of the word Shia. For example, follower, group, party, supporter, etc. So when the word Shia is spoken, immediately these questions come into the mind; Whose Shia? Whose follower? Whose group? Whose party? Whose supporters? Unless you find the answer to these questions, the word Shia has absolutely no value. In the time of Ameerul Momineen Hz Ali (as) ibn Abi Talib (as), there were two types of Shia. One was “Shiaian e Ali (as)” and the other was shiaian e muawiaya (la). Later the shiaian e muawiaya (la) changed their name, and only the Shiaian e Ali (as) remained. Because Shia are so beloved by Allah, He has made such an arrangement where the Shia and Ali (as) are associated with each other for eternity. So now the Shia is one who will be the Shia of Moula Ali (as). He cannot be Shia of anyone else.

This is a great blessing and kindness from Allah that even the shiaian e muawiya (la) do not like to call themselves 'Shia'. Whenever the word Shia is spoken, it is meant only for the Shiaian e Ali (as). So we must understand if we call ourselves 'Shia', then we are only the Shia of Moula Ali (as). We are the group of Moula Ali (as). We are the party of Moula Ali (as). We are the supporters of Moula Ali (as). Alhamdulilah there is not one single part of our religion which is without Moula Ali (as). Whether it is the kalima, adhan, iqama, namaz (prayer), everywhere you will find Moula Ali (as). If someone excludes Moula Ali (as) from any part of the religion, then he will no longer be a Shia. He will become a munafiq (hypocrite). The meaning of being a Shia is to be associated with Moula Ali (as).We cannot disassociate ourselves from Moula Ali (as) even for the blink of an eye or even if we find ourselves in a loss.

Beliefs of Shia

Shia religion is based upon certain beliefs and ideologies. Anyone having these beliefs is a Shia even if he does not call himself 'Shia'. One not having these beliefs can never be Shia even if he calls himself 'Shia'. Allah, His Messenger, and Masoomeen (as) did not separate the beliefs and acts of Shia from each other. They are one and the same. Because beliefs are acts themselves. Acts are beliefs themselves. Because beliefs are exposed through one's actions, and one's actions exposes one's beliefs.

Beliefs and actions cannot be separated from each other. The people themselves divided the Shia religion into two parts, usool e deen and furoo e deen.

Usool e Deen (Principles of Religion)

Asal means root. Its plural is usool. Usool means roots. So the meaning of usool e deen is ‘roots of religion’. According to the scholars, there are five usool e deen.1. Tawheed (oneness) 2. Adl (justice) 3. Nabuwiat (prophet hood) 4. Imamate 5. Qiyamat (Day of Judgment). We will discuss this later on in our book

Furoo e Deen

Fara means branch. Its plural is furoo. Furoo means branches. The meaning of furoo e deen is ‘branches of religion’. Because usool and furoo were established by non masooms, there is a dispute regarding this issue. In the beginning, there were six furoo e deen.

1. Namaz (prayer) 2. Sawm (fasting) 3. Hajj (pilgrimage) 4. Zakat (poor tax) 5. Khums 6. Jihad (struggle in the way of Allah), but later they included four more branches. 7. Tawalla (love of Ahlul Bayt as) 8. Tabarra (disassociation from the enemies of Ahlul Bayt as) 9. Amr bil maroof (enjoining the good) 10. Nahi anil munkir (forbidding the bad)

The people take the meanings of ‘amr bil maroof nahi anil munkir’ to be enjoining the good and forbidding the bad. Due to this explanation, there are many Islamic missionaries busy in this act. However, we will find its true meaning based solely upon the sayings of Masoomeen (as).

Someone asked Imam Jafar Sadiq (as), *"Moula (as), who is 'maroof' which we must invite the people towards?*" (Maroof means one who is recognized) *Moula (as) replied, "This is one who is 'maroof' on the earth as well as in the heavens." Then the person said, "Moula (as), please explain in detail." Imam (as) replied, "Maroof is My Grandfather Ali (as) ibn Abi Talib (as), and munkir is His enemy."* So the real explanation of 'amir bil maroof nahi anil munkir' is to invite people towards the wilayat, imamate, and love of Moula Ali (as) and disassociate ourselves from the enemies of Moula Ali (as).

Love

We must know and remember the true root of the Shia religion, its spirit, purpose, destination, beginning, end, apparent, and hidden, is only one thing and that is love. In **Usool e Kafi** Imam Jafar Sadiq (as) says, "*Religion is nothing except love and hate*". It means loving Ahlul Bayt (as) and being an enemy of Their enemies is the true religion. After delivering the whole religion, RasoolAllah (saw) asked for the reward of His prophecy to be the love of Ahlul Bayt (as). Quran says, **"O'Prophet! Say I do not ask any reward from you except to love My Beloved Daughter Syeda Fatima Zahra (sa)."**

Love has been proven to be the true religion. Without this all other things, regardless if they are usool or furoo, are worthless. They can only be of benefit to you if your foundation is the love of Ahlul Bayt (as). In reality this whole universe was created for love. Its end is also based upon love.

The purpose of the creation of the universe is revealed in this **Hadith e Qudsi** where Allah says, **"I was a hidden treasure. I decided to be recognized. There fore, I created an essence."**

Allah says on another occasion, **"O'Ahlul Bayt (as) of Muhammad (saw)! I created this whole universe in Your love. If it had not been for You, I would not have created anything."**

The purpose of creating this whole universe is the love of Ahlul Bayt (as). This universe is worthless without the love of Ahlul Bayt (as). We have looked at the beginning. Now let us look at the end and see what will decide whether one goes to jannah (paradise) or jahannum (hellfire).

Ameerul Momineen (as) says, *"I will be standing at the door of jahannum (hell). I will ask it to catch this person because he was My enemy. And to leave that person because he was My lover in this world."* The jannah and jahannum will be divided upon the basis of love. Our beginning is love and our end will also be love. If someone from their beginning till their end is neglectful of the love of Ahlul Bayt (as), then he should know what his place is.

When it has been decided the center of the beginning and end is the love of Ahlul Bayt (as), it is our duty to make the love of Ahlul Bayt (as) the center of our life. We should only love those who love Ahlul Bayt (as) and hate those who are enemies of Ahlul Bayt (as). As Ameerul Momineen (as) said in "**Mani ul Akhbar**", "*Be friends to My friend even if he is the murderer of your father and brother. Be enemy of My enemy even if he is your father or brother.*"

Marifat (recognition)

From our writing you can ascertain the importance of the value of love, but one can only love that which he recognizes. This recognition is called marifat.

Description of Marifat (recognition)

The description of marifat is to recognize one with those attributes which are only associated to him and not with any other. We will make you understand by this example. Suppose two people are standing. Both are wearing black dress. One is wearing white cap and other is wearing a red cap. Both are wearing the same dress, but their caps are different. If you want to call one of them, you will have to call him through such an attribute which is not present in the other. If you say "Oh Mr. Wearing Black Dress", both of them will look at you.

Because they both are wearing black dress, but if you say “Oh Mr. Wearing White Cap”, then only that person who is wearing a white cap will look at you, not the other. This is marifat. So if you want to gain the marifat of Hz Muhammad (saw), then you cannot gain His marifat through those attributes which are common to all Masoomeen (as). You will gain His marifat through the seal of prophecy because He is the only one that has this attribute. There is no seal other than Him.

Importance of Marifat

How much you love another depends on how great your marifat of that person is. If a scholar dies who lives far away, then you will feel a little grief. If your neighbor dies, you will feel intense grief even if your neighbor is an ordinary person. The reason is you have no marifat of the scholar, but you have the marifat of your neighbor. Likewise, however the more marifat a person gains of Ahlul Bayt (as), the more he will love Them.

Because it is the desire of Allah that His slaves, servants, and the whole of creation should love Ahlul Bayt (as), then certainly we must love them fiercely. Ordinary love will not be acceptable to Allah. This is why Allah made this wajib (compulsory) upon His creation to gain the marifat of the Imam of their time. Our love for Ahlul Bayt (as) must reach its ultimate pinnacle.

Never consider marifat to be an ordinary act because religion, iman (faith), and the Day of Judgment are all completely dependent upon marifat. This is why RasoolAllah (saw) said, "*Anyone who dies without gaining the marifat of the Imam of his time dies the death of an ignorant (jahil), kufr (disbeliever), and nifaq (hypocrite).*" Now you can understand the importance of marifat that even if a person, who has prayed his whole life, fasts everyday, has performed hajj will die as a munafiq simply because he did not gain the marifat of the Imam of his time.

If someone asks you how marifat begins, the brief answer is it begins from three things; knowledge, deep reflection, and connecting with your Imam (as) through your heart. However much your knowledge increases, however much time you spend reflecting upon, and however much strong your connection with your Imam (as) is in your heart is how much your marifat will increase. When the marifat increases, your love automatically increases. This is the real purpose of your life. If you do not achieve this, then your whole life becomes worthless. Every passing moment should cause your love to increase. Because RasoolAllah (saw) did not ask for mohabbat (love) as the reward of His prophecy, He asked for muwaddah. Muwaddah is such a love which gets stuck in one's heart in such a way that if this love is removed from your chest, then the heart will come out with it. In order to have such intense love, one must struggle intensely.

Even the smallest negligence in the marifat of Imam (as) can take one far from his purpose.

Azadari

Every child must keep in his mind that azadari of Imam Hussain (as) is the life of the Shia religion, and a symbol of the Shia religion throughout the world. Gham e Hussain (as) (grief of Hussain as) is the right of His Holy Mother, Mistress of the Whole Universe, Syeda Fatima Zahra (sa). Even the smallest of negligence can destroy all you have gained. If Syeda (sa) becomes angry, then your place can only be jahannum. The greatest reason of Her anger is neglecting the azadari of Imam Hussain (as).

This is a very famous narration. When Imam Hussain (as) came into this world and RasoolAllah (saw) heard the news, He went to Syeda (as) with tears streaming from His eyes. Syeda (sa) asked, *"Father, are you not happy by the birth of Your Grandson (as)? RasoolAllah (saw) said, "My Beloved Daughter (sa), who can be more joyful than Me? I shed tears because My ummah (nation) will martyr My Grandson while He is thirsty on the plains the Karbala." Syeda (sa) asked "Oh Father, will You be present at that time?" RasoolAllah (saw) replied, "No, My Beloved Daughter (sa), I will not be in this world." Syeda (sa) asked, "Will Ali (as) be present?" RasoolAllah (saw) replied, "No, My Beloved Daughter (sa), Ali (as) will not be present at that time." Then Syeda (sa) asked, "Will Hasan (as) be present there?" RasoolAllah (saw) replied, "No, My Beloved Daughter (sa), Hasan (as) will also not be present there."*

Then Syeda (sa) asked, "Will I be present at that time?" RasoolAllah (saw) replied, "No, My Beloved Daughter (sa), You will also not be present there."

Upon hearing this, the heart of Syeda (sa) shattered with grief. Syeda (sa) asked Her Father, "Oh Father, then who will mourn My Hussain (as)?" RasoolAllah (saw) said, "Allah will create a nation whose elders will mourn over the elders of Hussain (as). Their youth will cry on the youth of Hussain (as). Their women will cry for the women of Hussain (as). Their children will cry for the children of Hussain (as)." Upon hearing this, Syeda (sa) became joyous, and said, "Then I promise I will not enter into jannah until every mourner of My Hussain (as) has entered into the jannah."

We wrote this hadith to make you aware Allah named the nation He created for Syeda (sa) 'Shia'. Their purpose is to mourn Imam Hussain (as). One who neglects this duty will destroy his whole life. It has been proven from Quran that the most wajib act is one which is done for the sake of Syeda (sa). Every sin can be forgiven, but the angering of Syeda (sa) will never be forgiven by Allah. Even if someone has crushed his forehead while performing acts of worship for Allah.

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Rules of Azadari

If someone's relative dies in this world, then he leaves aside all other matters, i.e. work, job, etc. and goes immediately to the home of the one who has died. His face shows his grief, and he gives his condolences to the family members of the one who has died. While he is there, his only concern is in his mourning. He does not pay any attention to any other matters. Now imagine who is closer to us than Imam Hussain (as)? How should we express our grief for Imam Hussain (as)? Is it according to the status of a momin to sit in the majalis of Imam Hussain (as) to discuss worldly matters or make jokes? Never. This is not according to the status of a momin. One who does this is not an azadar. He is one who is standing and watching only not one who is participating. Do you know who the Waris (inheritor) of Imam Hussain is (as)? Who is the one who will come and take the revenge of Imam Hussain (as)? Certainly He is the Imam of Our Times (ajf) who sheds tears of blood nonstop in His grief for Imam Hussain (as). Who can have this courage to behave with such non serious behavior in the gathering of Imam Zamana (ajf)? How can one leave the majalis of Imam Hussain (as) where Syeda (sa) Herself is present to go and perform any other wajibats (compulsory acts)? Only one who has no respect in his heart for Imam Hussain (as) and the Mother of Imam Hussain (as) can do such an act. According to him, the majalis of Imam Hussain (as) is simply a ritual. Children must understand all the wajibats are only wajib (compulsory) after reaching adulthood.

Gham e Hussain (as) is wajib (compulsory) upon children the same way it is wajib upon adults. According to the sayings of RasoolAllah (saw), the Shia children must mourn for the children of Imam Hussain (as) because this is the purpose of their creation. In regards to the rules of azadari, you must remember the saying of Imam Jafar Sadiq (as) in which He says, “*Cry on Imam Hussain (as) in the way an old mother cries over the dead body of her young son.”*

Wilayat

You consistently hear this word. You also have heard about wilayat e Ali (as) from different scholars and your parents. Not a single principle of religion can be proven without the presence of wilayat; whether it is tawheed (oneness), adl (justice), nabuwiat (prophet hood), imamate, or qiyamat (day of judgment). The center of the religion is wilayat. One will remain kafir (disbeliever) until he understands what wilayat is. As Imam Jafar Sadiq (as) said, “*Wilayat is religion*.”

Because wilayat is of such great importance, we thought we should inform you of a few certain things so that when you become an adult, you will not feel as if you are a stranger with this word.

What is wilayat?

The literal meaning of wilayat is to have full command/authority over another, but this explanation is incomplete.

Wilayat is a combination of three things. If only one of the three is missing, then it is an incomplete wilayat.

1. Knowledge
2. Power
3. Commandment

We will explain what wilayat is by using a very simple example so the true meaning of wilayat will become stuck in the minds of the youth.

A person's job is making pots. Every intellect will agree that first of all he has to have the knowledge of how to make the pots. If he is unaware of the method of how to make pots, then he will never be able to make pots. Here the first condition is fulfilled, and he has full knowledge of how to make pots.

Now this person has knowledge, but he is paralyzed. His hands and legs are non functioning. In this case even though he has knowledge, he cannot do the work because he does not have the power/ability to do so. If he is not paralyzed, then he will be successful in his purpose, and the second condition will be fulfilled.

Now he has knowledge as well as power, but still he cannot make pots because he does not have command over the soil used for making pots. When he gains command over the soil for making pots, then all three conditions will be fulfilled, and he will be able to make pots.

We gave this simple example so you would be able to understand the initial aspects of wilayat. If we had given an illogical and very difficult example, then certainly it would be difficult for you to understand. A vast majority of people think wilayat is also a designation or title like nabuwiat (prophet hood) or imamate. This is a major misconception. If wilayat was a designation, Allah would never have called Himself 'wali' because He is the one who appoints others as prophets and imams. You must believe wilayat is not a designation. It is the highest level of authority and command.

We have given you the basic information regarding wilayat, but the most important thing is that giving life, death, rizq (sustenance), children, health, and help are all under the scope of wilayat. So the essence which is the absolute Wali of Allah (as), whose wilayat is the wilayat of Allah is the creator, the one who gives life, who gives death, who gives rizq (sustenance). Without this essence no one would be able to recognize Allah. That essence is our Moula Ameerul Momineen Ali (as) ibn Abi Talib (as) who is mahzer (manifestation) of all the attributes of Allah. Our Moula (as) is our destination. We are His Shia. Whatever we ask, we ask it from Him. This is why we read Nade Ali (as) all the time.

True Nade Ali (as)

ناد علياً مِظهر العجائب تجدهُ عوناًلك فى
النَّوائب كُل همٍ و غمٍ سينجلى بعلىٍ بعلىٍ
بعلىٍ بعلىٍ

"O'Rasool (saw)! Call upon Ali (as) for all the wonders are revealed from Him. You will find Ali (as) to be Your helper in every hardship. All the sufferings and worries will be removed by the help of Ali (as). With the help of Ali (as)! With the help of Ali (as)! With the help of Ali (as)!"

Tawheed (Oneness)

You know very well every creation as a point of origin. If someone asks you, who conceived you? You will say your parents. If he asks again, who conceived your parents? You will reply, their parents. This process of question and answer will not finish until it reaches back to the beginning of creation. You have to believe in such an essence who is the creator of the whole universe, but has no creator.

The whole universe is dependent upon Him, but He is not dependent upon anyone. He is unique in His oneness. He is completely unlike any of His creation. If a single attribute of creation is found in Him, then He will also become a creation in need of a creator which is impossible. He cannot be compared. He is creator of all. There is no creator other than Him. This belief is called tawheed (oneness).

Hz Ameerul Momineen (as) said, "*The beginning of religion is to gain the marifat of Allah."* It means before believing in tawheed, it is compulsory to gain the marifat of Allah. Unless and until we know who is that essence in which we believe and worship, our beliefs based upon ignorance are completely worthless. Believing in tawheed and worshiping blindly is like shooting an arrow in the dark. Concerning the marifat of Allah, every child is aware of the fact that every thing is recognized through its attributes. In the same way, Allah is recognized through His attributes. Every attribute of Allah is revealed through Masoomeen (as).

The only way of recognizing Allah is by recognizing Masoomeen (as). This is why Masoomeen (as) said, *"Our marifat is the marifat of Allah*." Anyone who is negligent in the marifat of Muhammad (saw) wa Aal e Muhammad (as) has not recognized Allah. Such a person's tawheed, beliefs, iman, acts, etc will be false. It should also be clear that mentioning any attribute of Allah other than through Masoomeen (as) is real shirk. We call Him through different attributes. For example, Khaliq (creator), Raziq (Sustainer), Ghaffar (All Forgiving), Alam (All Knowing), Qadir (Subduer). These attributes are Masoomeen (as) which act as a wasila (source) between us and Allah. It is not possible to believe in Allah and worship Him without recognizing the wasila (source). As Allah Himself has ordered us in Quran, **"If you wish to consult with Allah, then you must find a specific wasila (source)."** If we reach at this specific wasila, then we have reached Allah. This is the pure tawheed. When Masoomeen (as) were asked,

"What is the meaning of Allah being All Knowing and Subduer?" Masoomeen (as) replied,"*It means Allah created such essence who is All Knowing and Subduer.*" Without recognizing this essence, believing Allah is All Knowing and Subduer is absolutely worthless.

Shirk

Allah has promised in Quran that every sin can be forgiven except for shirk.

So now it is wajib (compulsory) upon every momin to know what is shirk. It is not possible to get away from shirk if you do not understand what it is. The meaning of shirk is to include another in the attributes of Allah.

1. Believing Allah and His creation have the same attributes is called shirk fil safaat (shirk in attributes).
2. Believing the acts of Allah are done with the help of another is shirk fil fail (shirk in acts).
3. Believing there is another whom we should obey or believing there is another who has the same rights over us as Allah and believing their obedience is wajib (compulsory) upon us is shirk fil amr (shirk in obedience).

Now because:

1. Every attribute of Allah is revealed through Muhammad (saw) wa Aal e Muhammad (as).
2. Every act which we associate to Allah is fulfilled through Masoomeen (as).
3. The orders of Allah and His obedience were revealed through Masoomeen (as). Therefore obedience to Them is the same as obedience to Allah.

The complete explanation of shirk is this:

“Believing Muhammad (saw) wa Aal e Muhammad (as) are human like us. The attributes, acts, and obedience of Allah can be revealed from other than Masoomeen (as).”

We have briefly explained the truth regarding shirk. As your knowledge and intellect grows, you will be able to look around yourself and inshaAllah will immediately recognize those who are practically committing shirk. I am sure in order to protect yourself from shirk you will keep yourself far from such people and places. InshaAllah.

Adl (justice)

Second basic belief of Shia religion is adl. The opposite of adl is zulm (oppression). The meaning of adl is to put everything in its correct place. For example, a cap can be worn on the head. So the cap will always be on one’s head even if it is very ordinary. The same way the place for shoes are one’s feet. It does not matter how expensive they are. They will always be on one’s feet. If someone acts against it, then it is called zulm (oppression). The belief of Shia is that Allah is adil (one who does justice). He can never be an oppressor. No attribute of oppression can be associated with Him because He is free from every fault.

If you look around the whole universe, you will see every thing is dependent upon adl. Allah has given every particle a particular place.

If a single particle changes its place slightly, then the whole system of the universe will be destroyed. The foundation of beliefs and acts is also adl. If you lower the status of Muhammad (saw) wa Aal e Muhammad (as) and give others a higher status than Them, this is the true zulm (oppression). If someone claims to be Shia and still does these acts, then in reality he is destroying the Shia religion.

Nabuwiat (prophet hood)

Allah wants to send ever lasting blessings upon His creation, but adl demands only those who prove to be deserving of such blessings will receive them. One who does not deserve cannot receive such blessings because it goes against adl. When one becomes deserving of the blessings of Allah, only then will he fulfill his purpose of creation. That is the love and marifat (recognition) of Ahlul Bayt (as). It is compulsory to consistently inform the whole of humanity what is their purpose of creation. In this way, they will not have any excuse. Allah Himself cannot come to the creation. Therefore He created representatives. As His representatives, They convey His message to His creation. This process is called nabuwiat (prophet hood), and the representatives are called prophets. We are the nation of Hz Muhammad Mustafa (saw) bin Abdullah (as) bin Hz Abdul Muttalib (as).

Description of Nabuwiat (prophet hood)

Naba is an Arabic word meaning 'news'. The word 'nabi' is derived from naba.

A prophet is one who receives messages from Allah and then conveys those messages to the creation. Unless you understand naba, you cannot understand nabuwiat.

What is naba?

The explanation of this word can be found in Quran, **Sura Naba ayah 1-3: Of what do they ask one another? About the great news, about which they differ?**"

1. In **Usool e Kafi**, Imam Jafar Sadiq (as) said, "*That great news is wilayat of Ameerul Momineen (as).*"
2. Imam Muhammad Baqir (as) said, "*This ayah was revealed for Ameerul Momineen (as). Ameerul Momineen (as) use to say,"No ayah of Allah is greater than Me. No news is greater than Me.*"

In order to explain this in clearer terms, we will mention a few hadiths. From these hadiths, you will be able to see the purpose of establishing the process of prophet hood was only for the introduction of Ahlul Bayt (as).

1. Imam Jafar Sadiq (as) said, "*Every prophet introduced Our marifat (recognition) and proved Our greatness over others.*"
2. Imam Jafar Sadiq (as) said, "*Our wilayat is the wilayat of Allah. Allah sent every prophet with the condition of Our wilayat.*"

3. Ameerul Momineen (as) said, *"I am the one whom all the nations were ordered to obey."*
4. Imam Musa Kazim (as) said, "*Allah has written in all the books of prophets regarding the wilayat e Ali (as)."*

Our greatest proof is **Sura Maida ayah 67**. This ayah was revealed in Ghadir Khum. RasoolAllah (saw) fulfilled the orders of Allah by announcing the wilayat of Moula Ali (as) in the gathering of 124.000 companions. RasoolAllah (saw) raised the hands of Moula Ali (as) and said, "*Mun kunto Moula o fahaza Aliyun Moula* "**.** Whomsoever I am Moula (master) to Ali (as) is also Moula (master) to.

Quran says,"**O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered any of His message".**

You should remember the prophet hood of all prophets is dependent upon the prophet hood of our Prophet (saw). Our Prophet (saw)'s prophet hood is dependent upon the wilayat of Moula Ali (as).
Even though RasoolAllah (saw) had conveyed the whole religion to the people, if He had not announced the wilayat of Moula Ali (as), His prophet hood was in danger.

This ayah alone is enough proof that the only purpose of prophet hood was to introduce the wilayat of Moula Ali (as).

Imamate

The most important principle of Shia religion is the belief in imamate. Because of this belief, Shia religion is recognized separately from other religions. Imamate is the greatest designation/title from all other designations. The wilayat of Allah is revealed from imamate.

The difference between nabi and imam

A prophet is one who shows the right path. Imam is one who takes you to the right path. This is the reason on the day of judgment all of humanity will be called with their Imams and not prophets. Allah has mentioned this **in Sura Bani Israel ayah 71: "Remember that day when all of humanity will be called with their Imams**." It is very important people recognize that Imam which is from Allah. If he chooses a false imam, then he will remain in jahannum for all of eternity. This is why RasoolAllah (saw) said, "*One who dies without recognizing his Imam (who is from Allah) dies the death of jahil (ignorant), kafir (disbeliever), and nifaq (hypocrite)."*

The number of Imams (as) has been twelve from the beginning until the end. In Arabic twelve is called ithna ashari. This is why we call ourselves Ithna Ashari (believers of twelve Imams as). No one can increase or decrease from the number of twelve. Anyone who does this is out of the Shia religion.

Here are the sacred names of the twelve Imams (as). You must always remember Them.

First imam: Ameerul Momineen Ali (as) ibn Abi Talib (as)

Second imam: Imam Hasan (as) bin Ali (as)

Third imam: Imam Hussain (as) bin Ali (as)

Fourth imam: Imam Ali (as) bin Hussain (as) (Zainul Abideen)

Fifth imam: Imam Muhammad (as) bin Ali (as) (Baqir)

Sixth imam: Imam Jafar (as) bin Muhammad (as) (Sadiq)

Seventh imam: Imam Musa (as) bin Jafar (as) (Kazim)

Eighth imam: Imam Ali (as) bin Musa (as) (Reza)

Ninth imam: Imam Muhammad (as) bin Ali (as) (Taqi)

Tenth imam: Imam Ali (as) bin Muhammad (as) (Naqi)

Eleventh imam: Imam Hasan (as) bin Ali (as) (Askari)

Twelfth Imam (ajf)

This is the imam where the number twelve becomes complete, and the promise of Allah is fulfilled by this Imam (ajf). As Allah says in Quran, "**Allah will complete His noor even though the kufr (disbelievers) dislike it.**" This is that noor in whose waiting we are alive. He is our Imam Zamana (ajf). His marifat is wajib (compulsory) upon us, and on the day of judgment it is He whom we will be called with. Imam (ajf)'s sacred name is "Meem Ha Meem Dal". Because it is not allowed to call His name during His ghayabat (occultation), this is why we call Him with the names of Qaim Aal e Muhammad (ajf), Baqiyatullah (ajf), Hz Hujjat (ajf), and Hz Sahib ul Zaman (ajf). Imam (ajf)'s father is Imam Hasan Askari (as). Imam (ajf)'s mother is Narjis Khatoon (as). Imam (ajf)'s noor came into this world on the 15th of Shabaan 254 Hijra. There are some narrations which say 255 and some which say it was 256. Because the government of that time were the worst enemies of Ahlul Bayt (as), they wanted to assassinate Imam Zamana (ajf). This is why His zahoor (revealment) was kept hidden from the people. Only a few select momin were able to see Imam Zamana (ajf). After the martyrdom of the 11th Imam (as), Imam Zamana (ajf) went into ghayabat (occultation), but He was in contact with some specific momineen. This period was 69 years long. This is called Ghayabat e Sughra (lesser occultation). In 329 Hijra, Imam (ajf) went into His full ghayabat (occultation). Imam (ajf) is not in contact with anyone. In the last letter written by Imam (ajf), He has pointed out those people who claim to be in contact with Him during His ghayabat (occultation). *"Anyone who claims to see Me before the cry from the heavens and appearance of the dajjal is the most debased liar and accuser against Us."*

This time is called the time of complete ghayabat (occultation). No one knows when Imam Zamana (ajf) will reappear. Imam (ajf) will reappear by the order of Allah. He will fill this world with adl (justice) as it was previously filled by evil and tyranny.

Rajat (return)

Believing in rajat (return) is one of the basic beliefs of the Shia religion. According to the sayings of Masoom (as), one who does not believe in the rajat (return) has nothing to do with the Shia religion. The description of rajat is after the completion of the imamate of Imam Zamana (ajf), the period between the time of the prophet hood of RasoolAllah (saw) and the appearance of Imam Zamana (ajf) will be finished. After this the time of the day of judgment will begin. This time will be extremely long. All of the Imams (as) one by one will return back to this earth and rule throughout the world. When our Imam Zamana (ajf) will reappear, that will be the time of His imamate, but during the time of rajat, He will again return to rule throughout the world for an extensive period of time.

Belief of Infallibility

This is a basic belief of Shia religion. Infallibility means no prophet or imam can commit any sin or mistake. If prophets or imams had not been infallible, then the whole religion of Allah would be suspicious. In that case,

there would be no authenticity in the words of the prophets. He is an example for humanity. If a prophet commits a sin, then this will become a sunnah for their followers. It will become compulsory upon their ummah (nation) to commit sins. Then the religion of Allah will become a joke. It should be remembered there are two types of infallibility. One is jabri (forced). The other is iktiari (optional). Infallibility of the angels is jabri (forced). They do not have the free will to decide whether or not to obey or disobey the orders of Allah. The infallibility of Masoomeen (as) is not jabri (forced). It is iktiari (optional). They do not commit any sins even though They have free will and the option to do so. This is the reason Their status is the

highest from all of the creation of Allah. Infallibility is a compulsory aspect of nabuwiat (prophet hood) and imamate. Without infallibility, nabuwiat and imamate become worthless.

Special characteristics of prophets and imams

1. Nabuwiat and imamate is from Allah. It is impossible to be a prophet or imam simply by doing hard work.
2. A prophet and imam are prophets and imams from the beginning of their creation. It is not as if they are prophet or imam for a short time or after they reach a certain age they then become a prophet or imam.
3. The forefathers of the prophets and aimmah until Hz Adam (as) can never be kafir (disbeliever), mushrik (polytheist), or sinful.
4. Prophets and imams do not have any apparent or hidden faults. Neither can they possess such characteristics which the people find offensive like blindness, deafness, mute, etc.

5. They are free from all sins, faults, and mistakes.
6. Prophets and imams can perform miracles. This is their personal act which Allah has blessed them with. The meaning of moajiza is when the nature of a thing is changed. For example, the nature of stones is to be silent. If a prophet or imam orders them to speak, then they will begin to speak. This is a moajiza.

Day of Judgment

The word qiyamat is used on two occasions. One is the time of qiyamat which is rajat (return). The other is the day of qiyamat when jannah and jahannum will be distributed.

Questioning and Answering in the grave

When a person dies, we bury him in the grave. Two angels come to him and put his soul back in his body by the orders of Allah. These angels will then ask him some questions. If he gives the right answers,
the angels give him the good news of jannah and return back from whence they came. The blessings of jannah will start for him. If he answers wrongly, then the angels give him the news of jahannum. The sufferings of jahunnum will start for him. The angels who come to the kafirs (enemies of Ahlul Bayt as) are named Munkir and Nunkir.

The angels who come to momin are named Mobashir and Bashir. Ameerul Momineen (as) comes in the graves to help His Shia with the answering of the questions. Moula Ali (as) does not pay attention to those who were His enemies. Here are the questions which will be asked in the grave and their correct replies.

1.	Who is your Lord?	Allah is my Lord.
2.	What is your religion?	Islam is my religion.
3.	Who is your prophet?	Muhammad (as) is my prophet.
4.	Who is your Imam & wali?	Ali (as) ibn Abi Talib (as) is my imam and wali.
5.	What is your book?	Quran is my book.
6.	What is your Qibla?	Kaaba Khana is my Qibla.

Punishment in the grave

The punishment of the grave is when both corners of the grave come together and crush the body of the deceased. There is no punishment of the grave for momin.

Barzakh

The period from the time of death until the Day of Judgment is called Barzakh. The human lives there with such a body that is extremely light and cannot be seen.

Scale and Bridge

Mizan is scale. According to some narrations a scale will be fixed on the day of judgment. The actions of the people will be measured upon that scale. If one's good deeds is heavier than he will go to jannah. If one's bad deeds are heavier than he will go to jahannum (hell).

Regarding bridge there are some narrations which say it is such a bridge that will be sharper than the sword and thinner than the hair. The momin will easily cross this bridge, but the kafirs (enemies of Ahlul Bayt as) will be unable to cross it and will fall into the jahannum (hell). These are traditions, but Masoomeen (as) have told us what is the truth regarding the scale and bridge. Moula Ali (as) says, *"I am the scale."* RasoolAllah (saw) said, "*O'Ali (as)! You are Siratul Mustaqeem*." So you must remember the scale and bridge both are our Moula (as), Ameerul Momineen Ali (as) ibn Abi Talib (as). On the day of judgment, the acts of every person will be measured against the love and marifat of Moula Ali (as).

Intercession

The meaning of shifaat (intercession) is to take one's right of ownership. So on the day of judgment, Masoomeen (as) will send all of Their lovers into the jannah (paradise). Shaitan will also take all of his followers into jahannum (hell) with him.

Orders

Allah has ordered us to perform certain acts. These acts are called awamer (lawful acts). He ordered us to refrain from doing certain acts. These acts are called nawahi (forbidden acts). Within the acts which are compulsory and which are forbidden, there are two different kinds each.

Kinds of Awamer (lawful acts)

1. Wajib: These acts are wajib (compulsory). If we do these, we get rewarded. If we abandon them, we become sinful. For example, namaz (prayer), fasting, obedience of one's parents, etc.
2. Mustahab: These acts are those which if you do them you will be rewarded, but if you do not do them, then you will not become sinful. For example, mustahab prayers, fasting during the days other than Ramadan, etc.

Kinds of Nawahi (forbidden acts)

1. Haram: This is the opposite of wajib. If you refrain from doing these acts, you will be rewarded. If you do these acts, you will become sinful. For example, drinking alcohol and eating pork.
2. Makrooh: This is the opposite of mustahab. If you refrain from doing these acts, you will be rewarded, but if you commit these acts, you will not be punished. For example, doing wudhu with such water that is hot from the sunshine.

There is another thing which is between awamer and nawahi. It is called mubah. Another name of this is halal.

This is only a permission. It has nothing to do with reward or sin. For example, eating the meat of cow etc. You have understood the difference between awamer and nawahi. You should know these are only applicable upon those who have reached the age of adulthood. The conditions of adulthood are different for men and women. A boy becomes an adult (baligh) when one of these three signs appears; when he is 15 yrs old, he has wet dreams, or when the hair grows under his belly. A girl becomes an adult (baligh) when one of these two signs appears; when she reaches 9 yrs old or sees the blood of menses (children should consult their parents for the details of these signs).

Rules of Purity

Tahirat (purity) is the process of cleaning to remove those filths as determined by Islamic laws. It is necessary to know what those impurities and filths are.

Filth is such a thing which is impure itself and makes whatever it touches also becomes impure.

It can never become pure.

Some things are pure by their own nature, but after touching some filth, they become impure themselves.

These things can become pure again.

These things are filths:

1. Nasibi (one who hates the lovers of Ahlul Bayt as)
2. Mushrik (polytheist)
3. Kafir (disbeliever)
4. Urine
5. Feces
6. Semen
7. Deceased
8. Blood which squirts from the animal
9. Dogs
10. Pigs
11. Alcohol and all intoxicants
12. Perspiration of that animal which eats filth

In order to make those things pure again which have become impure from touching these filths, one must follow one of several methods, but these methods cannot be explained here.

It is the duty of the parents to inform their children regarding matters of tahirat (purity). If they need any help in explaining, they should read our book **"Kashaful Ahkam".**

Rules of wudhu

Before we can explain the rules of namaz (prayer), we must first explain those things which are compulsory to do before the prayer can be performed. The first thing is tahirat (cleanliness). When you go for prayer, your body, dress, and the place where you will perform your prayers must be clean. After tahirat, the second most important thing is wudhu (ablution).

The following are compulsory for performing wudhu:

1. Niyyat (intention): There is a niyyat (intention) for wudhu the same way there is a niyyat for all other aspects of religion. Niyyat (intention) is related to one's heart. It is not compulsory to say the words out loud. It is enough to make one's intention in one's heart. You should make this intention before performing wudhu: "I am doing wudhu for removing any impurity and to make my prayer mubah. Wajib qurbatan illallah".
2. Water for wudhu must be tahir (pure). It should not be mixed with anything which will change its color or taste. However, if the color and the taste of water changes on its own, then you can do wudhu with this type of water. If pure water is available, then you cannot do wudhu with water whose color has changed on its own.
3. You should be the owner of the water. It should not be usurped from another. If you are not the owner, then you must obtain the permission of the owner before using it.

4 . You should be the owner of the place in which you are performing wudhu. It should not be usurped from another. If you are not the owner, then you must obtain the permission of the owner before using it.

5. Before performing wudhu, your body, dress, and the place where you are going to pray must be pak (clean).

6. The pot which you are using for wudhu should not be made from silver or gold. It should not be usurped from any other. No picture should be printed upon the pot.

7. You should perform the wudhu yourself without the help of any other. However, if there is a reason you are unable to perform wudhu by yourself, then you can obtain the help of another.
8. The water must completely cover all of those parts which are included in wudhu. If there is an obstacle, i.e. ring etc., then it should be removed before performing wudhu.
9. You should not talk during wudhu.

Method of wudhu

1. Before performing wudhu, it is mustahab (recommended) to wash the wrists twice, to rinse your mouth three times, and rinse your nose three times. If you do not do this, it has no effect on your wudhu.
2. After this make your niyyat (intention) for wudhu.
3. Take the water in your right hand and wash your face. The boundaries of the face are above one's forehead from the hairline until under one's chin and the part which is covered by your thumb and middle finger as you are wiping your face. Start washing at your forehead and stop at your chin. Make sure none of the parts of your face which are included in the wudhu should remain dry. In order to ensure your whole face is wet, you can wipe your face more than once, but you must be careful not to go beyond the boundaries of what is included in wudhu such as your neck or side of the head.
4. Wash your right arm from the elbow to your fingertips. Only use one handful of water.

5. Wash your left arm from your elbow to your fingertips. Use one handful of water.

   When a male washes his arms, the inside of the arm (palm face down) being washed should be down towards the floor. When a female washes, the inside of her arm (palm face up) should be facing up.

6. After this use three fingers of your right hand to wash your head from the crown until the point where the hair touches one's forehead. Using two fingers is not enough.
7. Use your right hand to wipe the top of your right foot.
8. Use your left hand to wipe the top of your left foot.

The method for wiping one's feet is to place your palm on your toes and drag it towards your ankle. You cannot wipe your feet with your fingers. While wiping one's head and feet, you should remember to only move your hands. Do not move your head and feet.

You must remember a male will do wudhu without covering his head, but a female must cover her head for doing wudhu. When a female wipes her head, she should put her hand under the scarf so it touches her head. However, when a female does wudhu for fajr and maghrib, she should remove her scarf.

Things which invalidate wudhu

There are seven things which invalidate one's wudhu.

1. Urine

2. Feces
3. Semen
4. Passing gas
5. Unconsciousness caused by sleep, however if one is aware enough to recognize voices around him, then it will not invalidate his wudhu
6. Intoxication
7. Unconsciousness caused by other than sleep

You should remember vomiting, nose bleeds, nail cutting, hair cutting, and loud laughing do not invalidate wudhu. If a bone is broken and covered by a plaster cast which cannot be made wet, then you do not have to make the broken area wet. In this condition, the wudhu remains valid.

Tayyamum

When no water is available for you to do wudhu, then you must do Tayyamum. There are a few conditions one must meet before being able to perform tayyumam.

1. After searching but being unable to find water
2. If you have only enough water for drinking purposes, then you can do tayyumam. If you do not have enough water for both removing your thirst and performing wudhu, then you may keep the water for drinking and instead perform tayyamum.

3. When water is unclean and can harm your health
4. When the time for prayer will finish before you can complete your wudhu, then you can perform tayyamum.

Method of Tayyamum

The method of tayyamum is first you make this intention: "I am performing tayyamum instead of wudhu wajib qurbatan illallah".

Then immediately strike both of your hands on clean soil or clay. Then wipe both of your palms. Wipe your whole forehead from where the hair touches the forehead. After this again strike both hands in the soil. Wipe your hands together from the wrists until the tips of your fingers. First the right hand, then the left hand. Keep these points in your mind. First tayyumam can only be performed with pak (clean), dry soil or clay. If it is not available, then you cannot substitute any other kind of soil or clay in its place. If clean soil or clay is unavailable, then you can perform tayyumam on a pak piece of cloth which contains dust that is pak (clean). Apart from this, you can also perform tayyumam on wet clay, but not on ashes. Secondly, you can perform many prayers after making tayyumam once the same way you can with wudhu because tayyumam is a substitute for wudhu.

Rules of Namaz (prayer)

Of all the acts which were made wajib (compulsory) upon us, the greatest is namaz (prayer). Prayer reminds man that he is a slave of someone, he was created by someone, and he is dependent on someone. In upcoming topics, we will tell you about the true reality and purpose of prayer. Here we are writing those rules and method of prayer which were told to us by Masoomeen (as). You should keep in your mind that in Quran Allah has placed three types of obedience upon us. As it is stated in Quran, **"Obey Allah, RasoolAllah (saw), and Olil Amr (Imam as)".** Obeying any other than these three is haram (forbidden) and shirk fil ibadaat (shirk in worship). It does not matter whether your actions are good or bad. It only matters whose obedience you are in. Even if you are doing good deeds, but you are doing them without obeying Allah, RasoolAllah (saw), or Imam (as), then you are worshiping shaitan. If this same act is being performed under the obedience of Allah, RasoolAllah (saw), and Imam (as), then it is the worship of Allah. Whenever you have any problems, always look for its solution in the sayings of Allah. If you follow the fatwa of non masoom, then you will be opposing Allah and placing yourself in destruction.

There are a few aspects of prayer which are wajib (compulsory) to be performed. If you do not perform these acts, then your prayer is invalid. Apart from these acts, all other acts are mustahab (recommended) and do not invalidate one's prayer if they are not performed. It does not mean you should intentionally not perform them.

These are the wajib acts of prayer.

1. Timing of prayer
2. Tahirat (wudhu)
3. Facing towards Qibla
4. Absolute attention. Your attention should not be diverted during prayer.
5. Rukoo
6. Sajda (prostration)
7. Recitation of Hamd and another sura

Timing of prayer

In Quran, Allah has mentioned three timings for prayer; morning, afternoon, and night. There are five prayers which we perform during these three time periods; fajr (dawn), zuhr (noon), asr (afternoon), maghrib (evening), and isha (night). We will explain the timing of each individual prayer. You must remember if the time has passed you can still perform the prayer.

However, you cannot perform any prayer before its time. If someone performs prayer before the time has come, their prayer will be invalid, and he must repeat his prayer. You must be aware of the timings for prayer. Remember this always and make sure you never perform a prayer before its correct time.

Timing for fajr (morning prayer)

The time for fajr starts when the brightness of morning spreads across the sky and light starts to appear. This prayer can be performed before the sunrise.

Time for zuhr (noon prayer)

The time for zuhr (noon prayer) begins when the sun reaches at the point where a shadow becomes equal to one's hand

Time for asr (afternoon prayer)

The time for asr (afternoon prayer) begins with the zuhr prayer. Zuhr must be performed before the asr prayers. If anyone performs asr prayers before performing zuhr prayers, then he must repeat his asr prayers. Both prayers can be performed before sunset.

Time for maghrib (evening prayer)

The time of maghrib begins as soon as the sun has set and the redness has disappeared from the sky.

Time for isha (night prayer)

The time of isha prayer starts at the time of maghrib prayer. The maghrib prayer must be performed before the isha prayer. If anyone performs isha before maghrib, then he must perform his isha prayer again. Isha prayer can be performed until midnight. If someone mistakenly performs asr before zuhr or isha before maghrib, but realizes his mistake before he finishes the whole prayer, he can change his niyyat and his prayer will remain valid.

We have previously explained the rules of tahirat and wudhu. There fore we will not repeat them here.

Facing towards Qibla

It is wajib (compulsory) to face the Khana Kaaba when one is performing prayer. If a person deliberately does not face towards the Kaaba, not only does it invalidate his prayers, but he becomes a jahannumi (one destined to hellfire).

If someone mistakenly or unintentionally does not face Kaaba and performs his prayer and later comes to know the correct direction of Qibla, then he should repeat his prayer if time is remaining. If the time has finished, his prayer is valid and does not need to repeat it.

If a person believes he is facing Qibla, but after performing his prayer he realizes he was slightly turned in the wrong direction, his prayer is valid.

If a person is unable to know the true direction of Qibla, then he may perform his prayer while facing any direction.

Adhan and Iqama (calls to prayer)

It is mustahab to perform adhan and iqama before performing one's prayer regardless if one is in a gathering or alone. However there is no adhan or iqama for females.

Method of Adhan

Recite the following:

Allahu Akbar (God is the greatest) four times

Ashhadu al la ilaha illa 'llah (I testify there is no god other than Allah) two times

Ashhadu anna Muhammadar rasoolullah (I testify that Muhammad (saw) is the messenger of Allah) two times

Ashhadu anna Ameerul Momineen wa Imam ul Muttaqeen Aliyun waliullah wasi rasoolullah wa khalifatul bil fasaal (I testify that Ali (as) is the master of all believers, leader of all the pious, and the wali of Allah, successor of RasoolAllah (saw) and nothing shall come between Them) two times

Hayya ala salah (Hasten to prayer) two times

Hayya ala falah (Hasten to salvation) two times

Hayya ala kharyi 'l 'amal (Hasten to the best of actions) two times

Allahu Akbar (God is the greatest) two times

La ilaha illa 'llah (There is no god except Allah) two times

Method of reciting Iqama

Recite the following:

Allahu Akbar (God is the greatest) two times

Ashhadu al la ilaha illa'llah (I testify there is no god other than Allah) two times

Ashhadu anna Muhammadar rasoolullah (I testify Muhammad (saw) is the messenger of Allah) two times

Ashhadu anna Ameerul Momineen wa Imam ul Muttaqeen Aliyun waliullah (I testify Ali (as) is the master of all believers, leader of all pious, and wali of Allah) two times

Hayya ala salah (Hasten to the prayer) two times

Hayya ala falah (Hasten to salvation) two times

Hayya ala khairul amal (Hasten to the best of actions) two times

Qad qamatis salah (The prayer has begun) two times

Allahu Akbar (God is the greatest) two times

La ilaha illa llah (There is no god other than Allah) one time

Performing one's prayer silently and loudly

There are some prayers which are recited aloud while others are recited silently.

If a person deliberately recites those prayers silently which are suppose to be performed aloud or recites those prayers aloud which should be read silently, then his prayer is invalid. You must remember this important point.

Fajr (dawn), first 2 rakats of maghrib (evening), and isha (night) prayers are performed aloud. All the rakats of zuhr (noon), asr (afternoon), and the 3rd rakat of maghrib (evening) and last two rakats of isha (night) are performed silently. In those prayers which are performed silently, takbir tul al ahram and bismillah al rahman al raheem are read aloud.

Place of Prayer

Despite of the importance of prayer, there are conditions on what place prayer can be performed in. It cannot be performed in every place.

1. The place where you are going to pray should not be usurped.
2. You should not pray in a place which is filled with danger such as a place whose roof is weak, a place filled with enemies, thieves, animals, etc.
3. It should not be place that is used as a walk through for the people.
4. Praying beside or in front of the grave of any Masoomeen (as) will make one's prayer invalid. Your prayer must be performed while standing behind the grave of Masoomeen (as).
5. If the place is wet with najisat (impure), it should not be so wet that its wetness can reach your body or dress.

6. If the place where you will put your forehead is najis (impure),even if it is dry, then your prayer will be invalid.
7. The height of the place you will perform sajda (prostration) should not be more than four fingers above your ankle.

8. There are eight places where prayer cannot be performed under any circumstances: 1. in the mud 2. in bathroom 3. graveyard 4. place covered by ants 5. place where animals live 6. place where water flows 7. mossy soil 8. a place covered in ice
9. If Quran is uncovered and facing towards the Kaaba, then you should not pray in this place. If the Quran is covered, then you can pray.
10. Any house where a dog is kept as a pet, then you cannot pray in that house. However if the dog is used in hunting and a curtain is between you and the dog, then you can perform your prayer under these circumstances.

Dress of Prayer

1. If you will perform prayer with such dress that is usurped, then your prayer will be invalid.
2. Dress must be pak (clean).
3. A male cannot wear silk or gold. If he will perform prayers while wearing these, then his prayer will be haram. However a female can wear silk and gold while performing her prayers
4. Ring or watch made from iron cannot be worn during prayer. Anything made from iron should not be worn during prayer.

5. It is wajib for a male to cover his private areas from behind and front. For a female it is wajib to cover the whole of her body including her hair. However, she should not cover her face. You cannot perform prayer while wearing thin clothes.

Rules for leading prayers

It is haram to perform prayer behind these types of people:

1. One who is illegitimate
2. One who does not give the testimony of wilayat of Ameerul Momineen (as) in his prayer
3. One who has the disease of leprosy
4. One who is ignorant
5. One who is an oppressor
6. One who is not circumcised
7. One who is less knowledgeable than those praying behind him
8. One who does not do tabarra (disassociate) on the enemies of Ahlul Bayt (as)
9. One who is an enemy of Ahlul Bayt (as)
10. One who is unknown by those praying behind him

Things which invalidate prayer

1. Urine, feces, and passing gas
2. Laughing loudly. However only smiling does not invalidate one's prayer.
3. Turning away from Qibla during prayer
4. Speaking
5. Sleeping
6. Sighing or moaning from pain

Conditions when one should break their prayer

There are certain circumstances where it becomes a necessity for you to break your prayer. The prayer can then be read later as qadha (make up) prayer.

1. If you see a snake, scorpion, or any other dangerous animal
2. If someone is stealing your belongings or if your belongings are in a place where you have the fear they may be stolen
3. If one is sleepy
4. If you need to use the bathroom, then you should immediately break your prayer because if you will continue, your prayer will be invalid.
5. If an animal attacks you or if your own animal runs away or if it is place where you can be trapped by your enemies. In these circumstances one should break his prayer.
6. If one sees a child going towards the fire or sees an animal entering into his house, then he must save the child or remove the animal from the house.

Rakat of Prayer

Fajr (dawn) 2 rakat: both should be recited loudly

Zuhr (noon) 4 rakat: all should be recited silently

Asr (afternoon) 4 rakat: all should be recited silently

Magrhib (evening) 3 rakat: first 2 rakats are recited aloud and last rakat is recited silently

Isha (night) 4 rakat: first 2 rakats are recited aloud and last two are recited silently

Method of Prayer

Qayyam (standing)

The meaning of qayyam is to stand for prayer. Its method is standing while facing towards Kaaba. There are different conditions regarding males and females. When a male stands:

1. He must be standing alert. No part of his body should be bent. His shoulders should be back.
2. Your feet should not be together. They should be kept a slight distance apart.
3. Both hands should be upon your thighs above your knees. You should be looking towards the place where you will perform sajda (prostration).

When a female stands:

1. She should not stand as a male does. Her body should be pulled into itself and slightly bent.
2. Her feet should be kept together. There should be no distance between them.
3. Place both of her hands upon her chest.

Takbira tul Ahtram

When one stands for prayer and completes qayyam, then raise both of your hands to the sides of your face with your palms facing towards Kaaba. Make your niyyat at this time. After making your niyyat, then immediately say “Allahu Akbar” and put your hands back down.

When you say “Allahu Akbar” with a loud voice, this is what is called takbira tul ahtram. If someone forgets to say takbir, then his prayer is invalid. It is enough to say Allahu Akbar once, but it is better to say it three or seven times.

Women should say takbir silently.

Niyyat (intention)

Intention is related to one’s heart. It is not compulsory to say any words aloud. For the intention of prayer, say the following words in your heart: “ I am making my intention for the prayer of “Zuhr” wajib qurbatan illallah”. This niyyat is done when you are an adult. If you are not an adult, then you will say mustahab instead of wajib. If you are performing a recommended prayer, then you should say Sunnah instead of wajib.

Recitation

When you complete your qayyam, make your niyyat, and recite takbir, then you must recite Sura al Hamd. Fajr, maghrib, and isha prayers should be recited aloud. The other prayers are recited silently.

You must say Bismillah al rahman al raheem aloud in every prayer whether its recitation is aloud or silent. However, females always recite their prayers silently even those parts which are suppose to be read aloud. Any sura can be recited after Sura al Hamd, such as Sura Inna anzalna, Sura Kawthar, or Sura Ikhlas, but it is wajib to read Sura Ikhlas in the second rakat after Sura al Hamd. One should remember prayer is invalid without proper recitation. If you are performing prayer in a gathering, you should say "Alhamdulilah rabil al almeen" after Sura al Hamd. Never say "ameen" after Sura al Hamd.

In third and fourth rakats, only recite Sura al Hamd. Do not recite any other sura after it. You can also recite "SubhanAllah,wa Alhamdulilah, wa La illaha illalah wa Lahu Akbar" instead of Sura al Hamd, but it is better to recite Sura al Hamd.

Rukoo

The first important aspect of prayer is rukoo. One who forgets to perform rukoo must repeat his whole prayer. When you finish recitation of Sura al Hamd, then raise your hands and say Allahu Akbar

then perform rukoo. Its method is to bend over while placing both hands upon your knees and push your knees until they are locked straight. You should put your right hand first then your left. Stretch your back so it is parallel with the floor. Keep your neck straight so your head does not hang down. Then say "Subhana rabbi al-Azeem wa bi hamdih". Reciting it once is wajib, and if you recite it more than once, it is mustahab. Although, it is better to recite it three times.

After you have recited this, you cannot immediately go into sajda. You must first complete your rukoo by again standing in qayyam. So that you are in the same position as you were before you went into rukoo.

Maintain this position for at least one breath. Then say, "Sami'a llahu liman hamidah". Raise your hands to the sides of your face and say Allahu Akbar. Then perform your sajda. You should remember you must put your hands down first upon the floor before your knees. The method of rukoo for a female is to put both of her hands upon her thighs above her knees. When she goes into sajda, she should first place her knees and then her hands upon the floor. She must sit in a way that her body does not become exposed.

Qunoot

In the second rakat of every prayer after reciting Sura al Hamd and Sura Ikhlas, raise your hands to the sides of your face and say Allahu Akbar. Then spread them apart with palms facing up in front of your face and recite dua. This act of prayer is called qunoot. You should read this dua in qunoot:

Allahumma ghfirla-na wa-rham-na wa-a'fi-na wa-fu 'an-na fi-dunya wal akhira. Innaka ala kulli shayin qadir. Other than this, you can read any dua in any language if Arabic is not your mother tongue. After reading qunoot, raise your hands to the sides of your face and say Allahu Akbar and then go back into sajda.

Sajda

Sajda is performed using seven parts of the body. If you miss one part, the prayer will become invalid.

1.Forehead

2. & 3. both palms

4 &5 . both knees

6 &7 the big toe of both of your feet

It is wajib (compulsory) to put these seven parts of the body upon the floor whilst performing sajda, but putting the nose on the ground is the most beloved act by the Masoomeen (as) even though it is not wajib. If you love Ahlul Bayt (as), you will consider it just as wajib as the other parts. Only these eight parts of the body can touch the ground. No other part of the body should be touching the ground. However, sajda e shukr, which is a mustahab sajda, whilst performing you can place your elbows, chest, and stomach on the ground. Basically sajda is performed on clay especially the clay of Karbala. It is an act filled with uncountable blessings and reward. If clay is not available, then sajda can be performed upon other things, such as

1. thin bricks
2. grass but only if your forehead touches the soil
3. on paper that has no writing on it
4. charcoal
5. on the back of your hand
6. wood
7. leaf which cannot be eaten

Apart from these, sajda cannot be performed on any other thing.

The method of performing sajda is different for males and females. We will explain these differences. When you perform sajda, put both knees together and spread your hands wide apart. Do not put your elbows on your knees. Spread them a little far from your body. Hands should be beside your shoulders. They should not be in front of your knees. Spread your hands away from your body on the ground. Do not spread your fingers apart. Keep them closed tightly in your hands. When a male performs sajda, he should spread his body wide. When a female performs sajda, she should keep her parts of the body close together and only her hands should be place far apart.

There are two sajdas in each rakat of prayer. During sajda, read "Subhanna rabbi al-A'la wa-bi-hamdi-h". Reading it once is wajib. If you read it more than once, it is mustahab.

Although, it is better if you read it three times. While performing sajda, you can pray for anything in any language regardless if it is a wajib or mustahab prayer. When you raise your head from sajda, before performing the second sajda, read this:

"Astarfghullah rabbi wa atubu ilay-h" . Then say takbir and return to sajda.

Sitting

When you sit, both of your knees should be touching the ground. There must be a slight distance between them. The top of your left foot should be touching the ground. The top of the right foot should be laid on top of the instep of the left foot. Your backside should be touching the ground. When you stand, stand by using your palms. Say this as you stand: "Bi-hawli'llahi wa-quwwati-hi aqumu wa-as'ud" .

When a female sits, she should put her knees together. Her ankles should be above the ground. (she should be sitting on her feet) When she gets up, she should stand without placing her hands upon the ground. She should stand easily. She should not lift the back part of her body first.

Tashahud

The meaning of tashahud is testifying. You must remember Allah has ordered us to give three testimonies. These three testimonies apply at all times and in every occasion. The way it is wajib to give three testimonies in kalima, adhan, and iqama, it is also wajib to give three testimonies in the tashahud of prayers.

If you deliberately or unintentionally leave out just one of the three testimonies, then your prayer will be invalid. Tashahud is read after the completion of two rakats and after the completion of the last rakat of each prayer. We read tashahud once in fajr prayer and twice in all other prayers. When you finish the second sajda of the second rakat and the second sajda of the last rakat, you sit and read tashahud.

" *Ashhadu al la ilaha illa llahu wahahu la sharika la-h. Wa-ashhadu anna Muhammadan abdu-hu wa rasool. Wa ashhadu anna Ameerul Momineen wa Imam ul Muttaqeen Aliyun waliullah Wa Aulada Masoomeen Hujajallah wa Auliyallah. Allahuma salla ala Muhammadin wa Aal e Muhammad.*" You should remember at the end of tashahud it is wajib to send durood on Muhammad (saw) and Aal e Muhammad (as). If you leave it out, your prayer will be invalid.

Salam

In order to complete one's prayer, in the last rakat after reciting tashahud, one must recite salam. The prayer is finished after reading salam. You should read salam in this way: *"As-salamu alay-ka ayyuha nabiyu wa-rahmatu 'llahi wa-barakatu-h. Assalamu ala Aimmah tul rashadeen ul muhadeen. Assalamu alayna wa ala ibadi'llahi salihin. Assalamu alaikum wa rahmatu llahi wa barakatu."*

After reading the salam, while raising your hands, say Allahu Akbar three times. This is the end of the prayer. You must remember it is compulsory to raise your hands three times while saying Allahu Akbar. Some people only raise their fingertips without actually lifting their palms from their thighs. This is the wrong way.

Jummah and Eid Prayers

Jummah and Eid prayers are wajib, but in the absence of Imam Zamana (ajf) both prayers are suspended. The first condition of both prayers is the apparent rule of the Imam (ajf). In the absence of Imam (ajf), if someone performs these prayers, then he becomes an oppressor of Imam (ajf) and has disobeyed Allah. Only Imam (ajf) can lead these prayers and deliver the khutbat (sermon). This is the reason our Fourth Imam (as) cursed those people who:

1. Leads these prayers themselves instead of Imam (ajf)
2. People who read these prayers behind a non masoom
3. People who do not lead or perform these prayers themselves but are pleased with those who do

Description of Prayer

So far we have mentioned all the rules regarding prayer and have explained how to perform prayer. Now we will briefly explain the truth of prayer. The briefest logical explanation of prayer, which must always be kept in your mind, is prayer is nothing except the wilayat of Ameerul Momineen (as). As Moula Ali (as) Himself said, "*Anna salatul momineen". (I am the prayer of momin)*. Now we will discuss every aspect of prayer briefly.

Adhan and Iqama

As you have read, while saying adhan and iqama, we call prayer by three names; salat, falah, and khair ul amal. As you know in Ghadeer when people were called towards the wilayat of Moula Ali (as), they were called by saying "Hayya ala khair ul amal". This khair ul amal is wilayat of Ameerul Momineen (as) as well as a name for prayer. So it has been proven prayer and wilayat of Moula Ali (as) are the same thing. This is the reason Moula Ali (as) said, "*One who establishes My wilayat has certainly established prayer."* Moula Ali (as) said further*, " I am 'hayya ala salah'. I am 'hayya ala falah'. I am 'hayya khair ul amal'."*

Another very important aspect is when you say the iqama, you say these words: “Qadqama tis salah”. Its translation is “Certainly prayer has begun”. Even though you have not made your niyyat, said takbir, nor read your prayer, so you must think how is it possible without doing any of these acts the prayer has begun? Its quite clear that at the time you testify to the wilayat of Ameerul Momineen (as) the prayer is established. After reading that whatever you do is simply obeying the orders of Allah.

Facing towards Kaaba

Kaaba is a house made of rocks and cement. It is called the House of Allah. In Arabic there are two words which are used for house; “darr” and “beit”. Darr is used for every building. Beit is that house in which a person has spent at least three nights. If you think about this, you will realize Allah is houseless nor can you even imagine a house for Him. Then who is He who spent three nights in Kaaba and this is why it is called “Beit” (House of Allah)? The history of Kaaba is itself a witness as to why Allah calls this house as His. No one else except our Moula (as) and His Holy Mother (as) has spent three nights in the Holy Kaaba. The Kaaba is not the house of Allah because He is far above the need of a house. This is the house of Moula Ali (as). This is the will of Allah that when we face Kaaba in prayer, we must keep remembering Moula Ali (as) in our minds during prayer.

Absolute Attention

This word 'tawajja' is made from wajja. Wajja means face. If you talk to someone and you turn your face in another direction, it is a very huge insult. Whenever we speak with someone we turn our face towards them. This act is called attention. It means you look at the face of the person who is in front of you. During prayer, we talk to Allah. Its wajib to turn our face towards the face of Allah. Every person on this earth knows "Wahjullah" (face of Allah) is Moula Ali (as). If you do not pay absolute attention towards Moula Ali (as) in your prayer, then you will be declared an insulter and disobedient towards Allah. Your prayer will be thrown back in your face.

Niyyat (Intention)

When you make your niyyat for prayer and say 'qurbatan ilallah', it means "for the nearness of Allah". When you say this , it means you are performing this prayer to gain the nearness of Allah. Every single person is aware of the fact that inorder for you to be near or far from someone, they must be in a particular place for you to be near or far from. However we cannot even imagine a specific place for Allah. Doing so is absolute kufr (disbelief). Before making your intention for prayer, you must think what is that place of Allah which is the reason for our reading this prayer to become close to Him. If you read Ziarat e Jamiah, it is clearly stated that

the place of Allah is our Twelve Imams (as). Imam Muhammad Baqir (as) said, “I swear by Allah, there are seventy lines of angels in the heavens. If all the people who live on this earth, wished to count them, they will be unable to do so. They all gain the nearness of Allah through Our wilayat.” So ‘qurbatan ilallah’ means to gain the nearness of Imam Zamana (ajf). If your prayer brings you close to Ahlul Bayt (as), then certainly this is the true and real prayer. If your prayer takes you far from Ahlul Bayt (as), then certainly such a prayer will take him into the hell.

Qayyam

Qayyam in prayer reminds us that when Imam Zamana (ajf) will reappear, He will stand and fight against munafiqeen. The purpose of qayyam in prayer is to prepare for jihad and show our Imam (ajf)we are ready to help.

Recitation

The meaning of ‘salat’ is dua. If we ponder, we will see in all of the wajib acts of prayer, this is that act where we make dua. The dua is “Ahadena Siratul Mustaqeem”. “O’my Lord! Keep me on the true path.” The Siratul Mustaqeem is the wilayat of Moula Ali (as).

Rukoo

During qayyam we stand and during sajda we place ourselves on the ground. Rukoo is an act between these two conditions. Quran called Ahlul Bayt (as) as 'Ummah tul Wasta". It means the sacred personalities are wasila between Creator and creation. Rukoo reminds us about Ahlul Bayt (as).

Sajda

Who is such a momin on this earth who performs sajda and does not remember the last sajda of Imam Hussain (as) in Karbala? This is proof the spirit and truth of our sajdas to remember that sajda which saved tawheed until the day of judgment. May our live be sacrificed on the shaheed e Karbala and the one who was brutally murdered on the plains of Karbala.

We briefly have explained all the aspects of prayer n this book. If you want to read the details, then please read our book "Kashaful Masail". I pray to Imam Zamana (ajf) may He accept this ordinary attempt and make this book useful for the youth of my nation. So that they become momin and a part of Imam (ajf)'s army and helpers. I pray may Allah protect all the momineen and mominat from the tricks of shaitan and the doubts which munafiqeen have created will not take their iman from them. Ameen.

This book "Kashaful Salat" is completed today 11th of August 2006. 15 Rajab 1427 Hijra.

on Friday at 5 pm. With the help of Allah and the blessings of Imam Zamana (ajf).

“Alhamdulilah al alameen wa salatul wa salamu ala khatimaul nabiyeen wa alihi al tayyibeen al tahireen al Masoomeen al Mazloomeen wa lanatul lahi ahadaihim ajmaeen min youmina haza al youmul deen.